Surah Feel Part 01

Assalamu’alaikum wa rahmatulLahi wa barokatuh

Recitation of Surah Feel

Rabbish rohli sodri, wa yassirli amri, wahlul ‘uqdatan min lisani yafqahu qawli

Thumma amma ba’d

We have reached as I mentioned at the conclusion of last week’s session the final ten surahs of the Qur’an and these last ten surahs are a change of subject from what we have been studying in the previous surahs. Surat Humazah that we studied some things from last week represents the final surah of warning about the afterlife. Juzu’ Amma generally as you all know, the 30th juz of Qur’an and the surahs that are contained in it predominantly deal with the issue of the afterlife, the day of judgement and different descriptions of it. And various warnings of it to those who disbelieved. But now the subject is changing dramatically. These last ten surahs deal almost exclusively with something to do with the life of the Messenger s.a.w. Pretty much all of them have an issue of asbabun nuzul. Now in the Qur’an asbabun nuzul means context of revelation right so in the Qur’an there are many,many,many ayat in which there is no difference of opinion about their context, historical context. But there are also several passages in which there is no clear cut, absolute position of the scholars that this is definitely when the ayat was revealed, just a general framework for many ayaat so we know generally a surah may be Makki, early Makki, later Makki, or early Madani or later Madani but we may not have a specific incident tied to it and even if there is one there may not be absolute agreement upon that, there may be a narration or two that are found. But more as we get into these last ten surahs we’re going to see there’s a lot of context of revelation, and there’s a lot of historical background. But we want to first understand this transition at the end of the Qur’an; what is it transitioning from and what is it transitioning to. By the end of Surat Humazah which is one of the toughest descriptions of hellfire in the Qur’an that we studied last week, this is a warning given to anybody who fits a certain description..”li kulli humazatin lumazah”..anyone who fits the description of humazah and lumazah. In other words it was speaking in universal and general terms. But this message even though it is universal and it is for all humanity, who was the first audience? It’s the Quraysh and you know, but, you have to understand something, when you speak in general terms, especially to those who are hard headed and those who are criminal, sometimes it doesn’t click with them until you’ve point the finger at them and say, “No I’m talking about you in particular. This isn’t about anybody else first, this is about you.” A lot of times there is this psychological sentiment of deflection. In other words when you hear somebody, the khateeb even, even the muslims can do this. The khateeb is talking about something. One should not do ghibah, one should not lie, one should be honest, we should be or people should be such and such and such. When you hear the word people you figure..yeah, people should be. I’m already good or I can think of someone else who needs to hear this khutbah. Who do you not think about? Yourself. So what’s happening in these ayat, the ayat that we’ve already covered, now there’s this general address to mankind. But now we’re going to see that there is a direct address to the Quraysh themselves, direct address to them. This is not just talking..,don’t think about anybody else, think about your ownselves. And now in the previous surah, just a small glimpse even though we’ll do more of this study next week, in the previous surah we saw one of the features of hellfire - of crushing, its inhabitants. The word for that was “huthomah”- that which tramples and crushes, Huthawman in Arabic,the produce that comes under your feet and is crushed into powder, right.

And this surah, AlLah azza wa jalla gives us a glimpse of how He can even send, don’t think that punishment is so far away. That kind of punishment that will crush you and smother you, can even be brought in this world, so in this surah we will read, this is suratul feel, we will read how AlLah sent His punishment, one such punishment, a small glimpse of what will happen in the hellfire, in this dunya, against the people, the army of the elephant Abrahah and the whole story you’ve heard since you were kids. And what is the punishment describing? “Faja 'alahum ka'asfim m'akool”- it’s crushing them literally and it’s like they’re like eaten corn, like chewed up corn, that’s what they turn into. But we’ll talk about more of that next week. This week’s agenda in shaa AlLah, it was the first briefly illustrate this transition from the general universal warning to the specific warning directed at Quraysh, that’s one. The second agenda is to understand what connects these ten surahs together. These ten surahs which are at the end of the Qur’an are beautifully rhetorically connected and form one cohesive argument. These are actually not ten separate subjects, they are ten parts of one subject. They are ten components of one and the same thing. So we’re going to try to understand what ties all of these ten surahs together today in shaa AlLah and from next week on we’ll take one surah at a time and study it in more detail. I felt it would be more beneficial for us to have that overview and that framework when we engage in the study of these surahs in shaa AlLah Ta’ala and also because a lot of us since we were young or even if you take shahadah later on in life and you become muslim these are short surahs you’re encouraged to at least memorize these short surahs. So having an overview of them is very beneficial and very helpful. You see, this conflict, this ideological conflict which later on became a military and a social conflict, a political conflict in the life of the Messenger s.a.w This conflict is fundamentally taking place in the city of Makkah, and the city of Makkah has a long history. Originally it was called Bakkah and this city was installed, inaugurated, initiated by the hijrah of Ibrahim a.s. So the founder of the city, you could say is Ibrahim a.s. and his journey and you all know the famous journey that he took and he made doa and his doa is actually that which allowed for the city to even exist. Now that doa has a lot to do with what we’re going to study in these last ten surahs so it’s important that we revise that doa that Ibrahim a.s. made so we understand what these last ten surahs are about. This doa of Ibrahim a.s. occurs in two places, we’re going to highlight one of those places today. The two places I’m going to tell you of; one place in surat Ibrahim. Obviously in surat Ibrahim the doa of Ibrahim. And the second place is in Suratul Baqarah. We’re going to go through some things from the doa of Ibrahim a.s.in suratul Baqarah. Then we’ll tie it together to these last ten surahs. Ibrahim a.s. says ..” Rabbij’al hadha baladan aminan…”-My Master make this a peaceful city. Obviously which city is he talking about? Makkah. Now in the Qur’an there are two renditions. “Rabbij’al hadhaL balada aminan…” fi surat Ibrahim. In surat Ibrahim he said: Make THIS CITY peaceful. But in this surah, in Baqarah, he says: Make THIS a peaceful city. So I’ll say it again in English. One time he says:Make this city peaceful. The other time he says: Make this a peaceful city. There’s a subtle difference between these two things. Make this city peaceful. Make this a peaceful city. In English even it sounds almost the same. But they’re actually different. This change in language actually teaches us when which doa took place. When he first came to this desert was there a city there? No, so he’s looking at emptiness. And he’s looking at it and he’s saying “Rabbij’al hadha baladan aminan.” Make this , meaning this nothing, this emptiness, this desolate valley..” – “wadin ghairihi dzar’in”-make this into a city not only make it a city..make it peaceful. And make sure it’s safe. But later on when he comes after a few years, when he came back, was there a city there now? There was a city so that the doa changed. That’s in surat Ibrahim “Rabbij’al hadhaL balada aminan” Make this city peaceful. So now he’s looking at a city, when he pointed at and he said “hadhaL balad”, now make it peaceful, so the language changes subtly. But more importantly, the first part of his doa was to ask for the safety, the peace, of the city. The second part of his doa was “ warzuq ahlahu minath thamarat”. Provide its citizens all kinds of fruit. Provide its citizens all kinds of fruit. Fruit implies in a literary sense provision, take care of them financially, wellbeing what we call, you know, prosperity. In English literature we call it prosperity. So make sure that they have peace, and make sure they have prosperity. Have you ever heard the English phrase “Peace and Prosperity”? Right. That’s the first part. A summary of the first part of the prayer of Ibrahim a.s. for Makkah is give it peace and prosperity. In political science by the way, you learn that a society cannot survive until it has two things. It has peace and it has prosperity. Now what does that mean? It means if you have a house, you have a business, you have a job, you have a car, you have money, but none of it is safe. There’s no peace, there’s no safety, then that society cannot survive because there is no safety. But if everything is safe, everything is secure, there’s plenty of police, there’s plenty of law and order, everything is safe but you can’t find a job and you can’t find money to feed your family, that society can’t survive either. Peace alone is not enough, prosperity alone is not enough. For a society to be healthy, to function, you need peace and you need prosperity. You need both of them so there’s a genius of Ibrahim a.s. inside this doa. That he asked for one, then he made sure he asked for the other also. But then we learn something else about Ibrahim a.s. He’s really worried. He understands that AlLah has made him imam, you know the word used . “Inni jaa'iluka linnaasi Imaama” I’m making you imam over people. Imam essentially of the many things it means essentially it means leader so he has been given a position of leadership. All believers are in a position of leadership over their family. This is why we make doa “Waj’alna lil muttaqina imama”. Make us leaders over pious, righteous people. In other words we’re asking AlLah, because you know when you’re a leader you get asked about the people who are under you. So you want to be asked about people who did good, not people who did bad. So Ibrahim a.s. makes sure he asks “warzuq ahlahu minath thamaraati, man aamana minhum billaahi wal yawmil aakhir”-Provide its citizens, its people from all kinds of fruit, that’s the prosperity part, but he said only those who believe in AlLah and the last day. On the day of judgement he doesn’t want to answer AlLah for his children who may have fallen into shirk, who may have fallen into kufr. So he says when you do provide for them, only provide for the believing ones. In other words let the disbelieving ones starve, I don’t care about those. I’d rather they don’t discontinue and their generations don’t discontinue. By the way this is the same concern raised by Nuuh a.s. “wala yalidu illa fajiran kaffara”. He makes doa to AlLah to destroy the nation saying they will not give birth to anyone except to those who are immersed in sin, the worst kinds of sinners and the worst kinds of disbelievers so they deserve that their entire nation be extinct, that shirk and that kufr, that fujur should not continue. Ibrahim a.s. says only give provision to my believing children. AlLah says no. “wa man kafara faumatti'uhoo qaleela”- even the ones who disbelieves I will provide him a little also. So there’s a dialogue between AlLah and Ibrahim a.s. in suratul Baqarah. Now let’s come to the end. Suratul Feel. All of you know what happened in suratul Feel. There’s an army of elephants and elephants are something that Arabs had generally never seen in battle. This is not something normal for the Arabs to see, so much so that when they saw this, you know what the year was called. This became such an anomaly that the historical name for it even among the kuffar was Amal Feel. The year of the elephant. It was such a strange thing for them. How are they going to fight an army of elephants? And yet, so this was a time, if you were to say Makkah’s peace is not going to last, the peace and safety of Makkah will not last, this would be the time to say it. When you see the army of elephants approaching and by most accounts the inhabitants of Makkah, you know what they had done, right? They had fled. They had fled up into the mountains except for a few to try to negotiate and talk and eventually they said AlLah will protect His own house. And we’ll deal with those narrations next week but for now understand that this was a time where nobody would argue that the city, its peace would remain intact. The agenda of Abrahah was to destroy the city altogether, including the Kaabah and especially the Kaabah. But under the most impossible circumstance AlLah still fulfilled the prayer of Ibrahim a.s. And He retained and maintained the peace of this city. That’s what suratul Feel is about, maintaining the peace of Makkah, which is the first part of the prayer of Ibrahim a.s. Remember he asked make this city, make this a peaceful city. But what was the second part? The second part was provide them all kinds of fruit meaning prosperity. The next surah after suratul feel is surat Quraysh. And what is surat Quraysh about? “Li-ilaahi fi quraysh, Elaafihim rihlatash shitaa-i wass saif, Fal y'abudu rabba haazal-bait”. The surah essentially is about the Arabs getting to enjoy caravans in the summer and in the winter, they can go to any trade region they want and import all kinds of goods back and make these, you know buying and selling, this trade, they can do it all year round. Could any other Arab tribe do that? No. Why not? Because any other Arab tribe, Arab tribe tries to do it, it’s kind of like going on the George Bush turnpike over. You have to pay the toll. You get robbed. You will get robbed. You will have to pay. The only exception are the Quraysh who get to go freely. Why doesn’t anybody mess with them? Even if they try to mess with them “Oh you’re Quraysh,…oh I’m going to back off right now.” Why? Because they felt these people are sacred, they are custodians of the sacred house, so they had universal street cred, they had respect. But there’s another political reason also. A lot of these tribes they had false gods and you know idol worship but where are these idols being held hostage? At the Kaabah. The idols are at Kaabah so if you rob them, when the, when the Qurayshi gets robbed, what will he say: ”So..What was your idol again? I’m going to make sure I break his neck when I go back”, right. So they’re not going to mess with the Quraysh because they have this respect for the Haram and they’re the custodians and it’s understood. They have this universal pass. Because of that, they get to enjoy literally all kinds of fruit. They get to go all over the place. Is this the second part of Ibrahim a.s’s prayer? Both are fulfilled. One part of it in suratul feel, the next part of it in surat Quraysh. Ok. So now that these both parts are fulfilled, at the end of surat Quraysh, AlLah azza wa jalla does make mention of it. He says “fal ya’budu robba hadhal bait”. They should enslave themselves now, they should worship and enslave themselves to the Master of THIS house. What does he mean by this house? Kaabah? And when was this doa made about them? When the Kaabah was to be built and who was this doa made by? Ibrahim a.s. Just by mentioning this house they are being reminded of where their city began. It began with the prayer of the one who built this house Ibrahim a.s. and so He reminds them “Allazi at'amahum min ju'inw-wa-aamana hum min khawf”. He gave them food in time of hunger, and protecting them from hunger and He gave them safety, despite the situations of fear, He still offered them safety, So He reminds them of the favour that is the direct result of the prayer of Ibrahim a.s. Now, are they worthy of enjoying these benefits? Have they acted in a way that they should enjoy the benefits that come from the doa of Ibrahim a.s. Mind you Ibrahim a.s. didn’t just ask these benefits for all of his kids. Who did he ask for? His believing kids. But the Quraysh, are they the believing children? No, they’re not. So even though AlLah said “The one who disbelieves I will let him enjoy a little also. AlLah said that ”wa man kafara fa ummattiuhu qalila.” Then I will drag him into the hellfire. But then has to be made clear are these the worthy children of Ibrahim a.s. or the unworthy? It has to be clear. The next surah exposes even though this group of people enjoys the benefits of the prayer of Ibrahim a.s, they are not worthy of it. “Ara-aital ladzi yu kadzdzibu bid deen.” Do you see the one who lies against the religion, pushes the orphan around, doesn’t even encourage the feeding of the needy. And even when they pray, they are lazy, they show off and they’re so cheap “Wa yamna'oonal ma'oon.” Ma’oon in Arabic is to ask small favours, small favours are ma’oon. Somebody comes over, your neighbour comes to your house “Can I borrow some salt? “Aaah I don’t know what that is.” You slam the door in their face. This is yamna'oonal ma'oon, be overly cheap. Not even allowing for the smallest favour to pass through your hands. You know, you’re sitting in a class next to some people and then their pen runs out of ink and they’re like forced taken out of your pocket, you just cover your pocket like this. This is yamna'oonal ma'oon, right? So AlLah exposes how unworthy they are, how they’re not worthy of the benefits that they have been enjoying. Now when they are exposed as the unworthy, go back to the passage that was a conversation between AlLAh azza wa jalla and Ibrahim a.s. This was in suratul Baqarah once again. AlLah said I will provide the disbelieving children also then I will drag him into hellfire. Do you think Ibrahim a.s. likes this response? That some of his kids will end up in the hellfire, and they will be in kufr, there will be some that will be in kufr so he wants to make sure that some will never fall into kufr. So he makes a two-part doa. He first begins with himself and his son. “Rabbana waj’alna muslimaini lak, wa min zurriyyatina, ummatan muslimatan lak” – Oh AlLah, at least make sure we two, myself and who’s building the house with him? Ismail a.s.” wa idz yarfa’u Ibrahima qawa’ida minal baiti wa ismail”, so at least make sure we’re both are muslims before you, we’re in complete submission before you and make sure that from our future generations at least there’s one group that stays muslim only for You. That stays in submission only to You. “Wa arina mana sikana wa tub ‘alaina” – and show us our rituals, and accept our taubah. Ok. Now this doa is followed up by another doa of Ibrahim a.s. He knows that future generations will only remain muslim, you know the only way to stay muslim if there’s going to be kuffar and muslims together, Islam will deteriorate unless you send someone who makes sure Islam remains pure so in his genius he asks “Rabbana wab’ath fihim rasulan minhum”, immediately after that. He asks “Oh AlLah send a messenger from among themselves, appoint one, raise one among them who is a messenger among themselves. So the unworthy are the disbelieving, and the worthy are the believing and the leader of the worthy will be a messenger, isn’t that true? Now come to the end of Qur’an, surat, you know, al-Ma’un expose the unworthy children. If you expose the unworthy, it is only natural that you should now expose who? Who’s the alternative? Who should the custody of this house be? If these people are not the rightful custodians of the house. If the purpose of the house of AlLah is to pray and these people only pray to show off. They are night,you know. “ Alladzina hum yuraa-oon. The purpose of the house is prayer but they only do so to show up, and sacrifice when you sacrifice the animal what are you supposed to do with the flesh, the meat? You’re supposed to distribute it, it’s an act of giving but these people what do they do? They’re so cheap. “Wa yamna’oonal ma’oon ”.They’re not even worthy of the least bit of giving. So they’re clearly unworthy. So now who is exposed in the next surah? Who is worthy then? Who should be the rightful custodian of this house? “Inna a’thoina kal kauthar”. We have given you, meaning the messenger s.a.w, you oh Muhammad s.a.w the abundant good. Scholars have talked tremendously about this word al-kauthar. The,the hadith is very clear that al-kauthar is a river in paradise but the word kauthar is generic and it includes many other things, including the victory AlLah gave His messenger s.a.w, including the Qur’an, including the revival of the legacy of Ibrahim, including the cleansing of the house of AlLah that was built by Ibrahim and had been corrupted by the unworthy children of Ibrahim a.s. All of these are part of the great good that AlLah has given to the Messenger ‘alaihis solatu wassalam. Just imagine this house that was built for tauhid for centuries, shirk is been done at the house that is supposed to be the capital of tauhid. And who has the honour of cleaning it up again? It’s RasululLah s.a.w. This is a huge honour. This is a tremendous honour. And the fact that, you know, the qiblah is changed in his risalah, that for centuries before the believers wherever they may be, are praying in what direction? Al- Aqsa. But now under his leadership it’s been changed so he’s been given the ultimate good. “Inna a’thoina kal kauthar.” But then AlLAh says these beautiful two things. This ia a three-ayat surah, it’s a very short surah, suratul Kauthar right? The second ayah AlLah azza wa jalla says “Fa sollili rabbika wan har” – Pray to your Master and sacrifice. Prayer and sacrifice. Whose legacy is that? Ibrahim a.s. Prayer and sacrifice. Because that, that, that tradition of sacrifice started with who? Ibrahim a.s. with Ismail. That, that entire incident with Ismail. So he’s been told – you now revive the legacy of your father Ibrahim. And then He says – “Inna shaniaka huwal abtar” – which refers to a specific obnoxious comment made by A.kathir which we’ll talk about when the time comes, but again the language is general, somebody has been declared the enemy- shani-of the Messenger s.a.w. What we’re learning in between the lines is, now that this surah has come, and it’s clear who are the worthy children or who are the unworthy, now you’re no longer one family, even though your father is one, which is who? Ibrahim. You are no longer one family. They have become for all practical purposes, your enemy. And what makes them your enemy is not that different blood runs in your veins, it’s the same blood, it’s the same family, it’s the same tribe, you’re even raised by the same,you know, clan. That’s not what makes you enemies. What makes you enemies is what is in your hearts. Iman versus kufr. Belief versus disbelief. So the next surah explains why am I your enemy? Why am I no longer with you, why do I have nothing to do with you. I’m completely disassociating myself from you people even though I am from your tribe. In Arab history you know what the first thing is, as far as your identity, your citizenship, is your tribe. That’s your citizenship. You know, people carry it around, what qabilah I come from, what tribe I come from and the Messenger is being directly commanded to renounce his citizenship, in what words? –“Qul ya ayyuhal kafirun”-very next surah, tell them, AlLah tells him to tell them. Qul is very important in this surah. Now I’m telling you to go tell them. Don’t even call them Ya Quraysh, right. Ya Qaumi. No, don’t use those words, My Nation-Quraysh, My People, My Family, My Tribe. Don’t use those words with them. Call them disbelievers. And why are they disbelievers? They don’t enslave themselves, they don’t worship what I worship-“La ‘a’ budu ma ta’budun, wa la antum ‘a bidu nama ‘a’bud”- over and over again in that surah, making sure we’re not on the same page anymore.This is done. I’m on the legacy of Ibrahim and you are clearly not. So there’s this declaration almost of conflict and war, and when you open up this conflict and you say I have nothing to do with you, you’ve clearly made an enemy out of your own people. And whenever you have this kind of conflict or war, somebody will win and somebody will lose. It’s inevitable. It’s inevitable that one will win and one will lose. Guess what the next surah is.”Idza ja’a nasrulLahi wal fath”- first the conflict has been announced in suratul Kafirun and then the victory of this conflict has been given in the hands of the Messenger s.a.w. There are several opinions about the historical revelation of “Idza ja’a nasrulLahi wal fath”-er,er a great number of scholars believe it’s Madani, some also believe its Makki and there are several narrations on either side. We’re going to try to process those when we get to that surah but essentially this surah is a promise by AlLah azza wa jalla of the victory that is guaranteed. It’s guaranteed you will win in this conflict. Now to understand the connection between this surah and the next we have to take a little bit of a tangent. When AlLah gives victory to the Messenger ‘alaihis solatu wa salam, do you think this is a small occasion in history or a big one? It’s a very big occasion in human history. The victory of Islam on this earth and the establishment of AlLah’s religion on the earth is a huge occasion in the history of this deen. The ayaat that come down – “Al yauma akmal tu lakum dinakum”- are not, is not something small, it’s very huge. This is the final messenger and this is his final victory. This is a very,very big occasion. Whenever AlLah sends a big victory or a big sign in this world, some major help from AlLah comes, before it comes AlLah sends some minor signs. You know how AlLah helped Musa a.s. in the biggest way? The biggest way He helped him was when the water opened up and he crossed. But before that major help, was there some minor help, minor signs that were there, to just cast, set the scene, know that the big victory is on the way but here are some smaller signs. There, you know, there was a staff, there was the hand, there was the nine signs that were given to warn the leaders of Fir’aun, you know the Fir’aun and his chiefs, his generals,right. So there’s the big sign, but before the big victory there’s the smaller signs. The smaller tokens, and when you see the smaller token you’re supposed to be like this. My teacher used to explain it like this. He used to say: You know how you can see clouds and the winds change before there is a heavy rainstorm, and those clouds and those winds are supposed to tell you that something big is about to happen. It’s just like that. You see smaller signs before you see the major signs. Now when AlLah guarantees the victory in “idza ja’a nasrulLahi wal fath”, in this surah, is this a small sign or a major sign? This is a major sign. So what are the small sign, what’s the small indication that this big victory is on its way? Can you show us a small victory so he’ll give us a taste of the big victory that is eventual. The next surah deals with “what is your most immediate problem, ya RasululLah s.a.w”. One of the most vicious enemies of the Messenger was Abu Lahab. Let me take care of him for you. “Tabbad yada abi lahabin watabb”. And not only will I take care of him, I’ll take care of the Mrs. also. “Wam ra’atuhu hamma latal hathob”,right. Allah azza wa jall destroyed and perished Abu Lahab and this was a guarantee, a small token of the eventual victory that is coming. That leaves us with three more surahs. This is the end of the mushaf. And you know, the way Sheikh Amin Ahsan al- Islahi, in his book, in his tafsir, Tadabbur Al –Qur’an and also Sheikh Muhammad Farouq Az-Zain, in Nadzmul Qur’an, the way they talk about the last three surahs , is very beautiful. I’ll just summarize it very briefly, in shaa AlLah. No.1: When people are in a war for a long time, often they forget what they were fighting about. And this should be very familiar to us given our context in history. When people fight a conflict for a long time the war goes on and on and on and they forget..why were we at war to begin with? Why were we even there? Why are we even fighting? This happens often, this is not a new thing in human history, this has happened many, many,many times before. Has this conflict between the Messenger and the Quraysh, the believers and the disbelievers, is this conflict short or has it been going on for a long time? It’s been going on quite some time. Is it possible, is it important to remind oneself why are we fighting to begin with? Before we lose sight. Remember where this conflict began? Ibrahim a.s. made a doa, those who believe provide them, those who don’t believe don’t provide them. So the conflict was between believers and disbelievers. And if you want to summarize the legacy of Ibrahim a.s. in one word, if you want to say, “What is Ibrahim a.s. all about, in one word, ask any man, woman and child, they will say: tauhid. Ibrahim a.s. his legacy amounts to one thing: the uniqueness, the oneness of AlLah, trusting only Him, relying only upon Him, believing only Him,asking only Him. That’s, that’s his legacy. That’s the legacy of Ibrahim a.s. So we’re reminded of the agenda of the ummah, once again, once this conflict is guaranteed victory. What is the next surah? “Qul huwal Lah hu ahad, AlLahus samad”. What’s the purpose of this surah? What’s the agenda of this surah? Tauhid. Which in summary is the legacy of Ibrahim a.s. Now, this tauhid. Is this the first time tauhid was revealed by the way? No. Every single messenger in history was given tauhid. The same message of the oneness, uniqueness, the, the unparalleled, you know, oneness of AlLah azza wa jalla, was the crux of every messenger’s message. But is it the case that in human history Tauhid came and people believed in it but over time it started getting weaker and weaker and fell into shirk again and got corrupted and deteriorated. Is that the case in human history? Absolutely. Because this is not the first time it happened. People were believers before but over generations it starts getting weaker and weaker and weaker and people fall back into shirk. This certainly does happen. Now because this happens not only does AlLah send tauhid, AlLah sent two guardians of Tauhid. You see the idea is Tauhid can get corrupted from outside influences and Tauhid can also get corrupted, this iman in AlLah can also be corrupted from inside: temptations and influences. So there are negative influences on the outside and there are negative influences on the inside. The negative influences on the outside AlLah sent a guardian against them, that’s suratul Falaq,”Qul a’udzu bi rabbil falaq, min sharri ma khalaq, wa min sharri ghasiqin idza waqab” and so on. This surah is dedicated to protecting the believer from corruption and evil influence from the outside, but what’s the evil influence on the inside? It’s the was wasa of syaithan, right, it’s the nafs, it’s the, it’s the bad company that can whisper something into your ear and you say…yeah, this is a good idea and you fall into, you first fall into corrupt behavior , eventually it ruins your tauhid, your iman in AlLah altogether, so the corruption of the inside is guarded against in suratun naas – “Qul a’udzu bi rabbinnaas, malikin naas, ilaahin naas”, so Tauhid and its two guardians, one from corruption of the outside, the other from corruption of the inside, thus culminating this series of beautiful surahs, these last ten surahs of the Qur’an. We recite them all the time but they present such a profound, cohesive argument, tied to the legacy of Ibrahim a.s. and showing how the legacy of Ibrahim a.s. is connected to the legacy of RasululLah s.a.w. The last thing I will share with you is AlLah’s instruction to the Messenger s.a.w and this ayat that I’m going to recite to you or show you part of, is the ayat that shows us that AlLah is telling the Messenger to revive the legacy of Ibrahim: “fattabi’millah Ibrahima haneefan”. AlLah tells the Messenger s.a.w make sure you follow the legacy of Ibrahim, haneefan, who was solely dedicated to AlLAh, solely dedicated to AlLAh azza wa jalla. So this was the overview that I wanted to spend time sharing with you today. I want to only do this part this time in shaa AlLahu ta’ala, and from next week on, we’ll tackle one of these surahs every week. Hopefully maybe I’ll try to squeeze in two if I can but probably we’ll only stick to one a week, in shaa AlLahu ta’ala and over the next ten weeks, cover all ten of these surahs. BarokalLahuli walakum fil Qur’anil Hakim wa nafa’ni wa iyyakum bi ayati wa dzikril hakim. Assalamu’alaikum wa rahmatulLah.